

A Tremendous Split Shakes the Foundations of the Greek Church

Election of Metaxakis Draws Religious World Into Conflict

Elevation to Patriarch by Vote of Four Men Causes Majority of Holy Synod to Rebel and Sultan Seizes Reins

By Edward Marshall

A TREMENDOUS split has come in one of the world's four great religious divisions—the Greek Church. Involving the whole Greek Church, it principally affects Europe and the Near East, although it has been accomplished in America, and into it has been drawn the Protestant Episcopal Church of the United States. The interview with Bishop Germanos Trojanos, Exarch of the Holy Synod of Greece and now its special envoy in the United States, is the first detailed record of this amazing episode to be printed anywhere.

Conceivably it may have vast influence upon humanity, for it affects certainly almost as many and perhaps more people than would be touched by a quarrel in the Roman Catholic Church as to the authenticity, authority and honesty of an election of a Pope.

It will be vital to one great American religious body, the Protestant Episcopal Church, for that immense organization, drawn, Bishop Trojanos says, by clever strategy, into recognition of the rebel faction of the Greek Church, thus has become party to a vast ecclesiastical quarrel in which America need not have been involved. It is worthy of notation that the Pope, as soon as this great strategy was worked out in America, aligned himself upon the other side, thus achieving an advantage for Catholicism over Protestantism.

The Greek Church has direct importance in America, because many hundreds of thousands of its communicants have come here (they include all Russians, all Serbs, all Rumanians, all Greeks and many others), and also because a serious split in the Church will be sure to have a most unfortunate effect on certain foreign governments and even civilizations.

For instance, it has been only the fidelity of the people to the Greek Church in Russia which has preserved what still exists in that unhappy country of law, order and morale.

Irony of Fate Brings

Fight to United States

The amazing story, as briefly told me by the Bishop, is as follows: "It is an irony of fate that the battle royal between the Greek Church factions, which should have ended abroad where it began, is now being fought principally in the United States.

"The claimant to the throne in Constantinople came here after his exile from his native country; why I do not know.

"Here, and again I do not know the reason, he was accepted at his own valuation, and has complicated matters very seriously by securing the official recognition of the Protestant Episcopal Church, thus involving an immense body of American churchmen in a quarrel which, whatever be its rights and wrongs, cannot tend to dignify religion.

"The Patriarch of the Greek Church at Constantinople, whose position is like that of the Pope, so far as his own territory goes, died in a faint while in London pleading for his country before the King at Buckingham Palace in 1920.

"No more dramatic incident has occurred in history, ancient or modern, for he was crying, tense with an impassioned pleading, to King George, 'Sire, save my country!' when, stricken, he fell at the monarch's feet.

"This tremendous episode, not of a Dumas story or a melodrama, occurred upon the first occasion in the Church's history when a patriarch of the Greek Church had left his throne to go upon a mission to a foreign land. It began the existing complication.

"The locum tenens, Nicholas, who at once took charge in Constantinople, could not call a new election promptly because conditions at the time made procedure in accordance with Church law impossible.

"Only the holy synod has power to elect, and not less than seventy-two of its members must be present. Only five could be gathered.

Metaxakis Is Elected by

Four Members of Synod

"When it was decided to defy the rules and proceed, one of the five, protesting and alarmed, fled from the room—an episode which by a novelist or playwright might be made almost as dramatic as the quick death of the Greek patriarch at the British King's feet.

"The remaining four, defiant of all rules, voted. It is upon this vote that the Greek churchman Metaxakis, now in the United States, bases his claim to have been elected—that claim which has been recognized by only a minority of the Greeks, but which has been accepted by the whole Protestant Episcopal Church of the United States.

"In Greece the whole thing has become a political affair and Metaxakis, a political figure, his election having been repudiated by the King, but upheld by the Venizelists, who have lost ground at home until their leaders all have been exiled, in spite of the support given them by various outside governments.

"The Bishop then proceeded to tell me of the situation's extreme gravity.

"The relations between the Greek Church and the Sultan of Turkey, who shares power with the patriarch at

Constantinople, have been well organized and are the influence which has done most to protect Christians throughout Mahometan countries from violation and massacre," said he.

"Now, the Sublime Porte, declaring after investigation that the election of Metaxakis was illegal, recognizes none as head of the Greek Church. The Pope of the Roman Catholic Church has followed that course necessary to obtain protection for all Roman Catholics, but all other Christians in Mahometan countries throughout the world must suffer consequences—some of which conceivably may be very grim and terrible if a spark falls on the waiting powder.

"The Sultan can justify his action. Naturally all the Metropolitans of all the involved countries protested the so-called election to the Sublime Porte. What could he do but smile? It was proof of a division among Christians. Mahometans ever stand united.

Christians Without Leadership For First Time in Centuries

"If you, yourselves, cannot respect the rules which you have laid down for the government of your Christian church, you cannot expect me to take sides," was, in substance, what the Sultan said.

"Therefore, I shall recognize neither claimant to the patriarchate.

"Hitherto I have left the Christians throughout Turkey and her possessions, of which I am the spiritual and political head, and throughout the other Mahometan countries, of which I am the spiritual head, under the rule of the Patriarchs of the Greek Church. Always I have respected and protected the Greek patriarchs. In Constantinople the Patriarch actually has shared my rule and has worn a crown which I have recognized.

"But now what can I do? You quarrel among yourselves. You have no head.

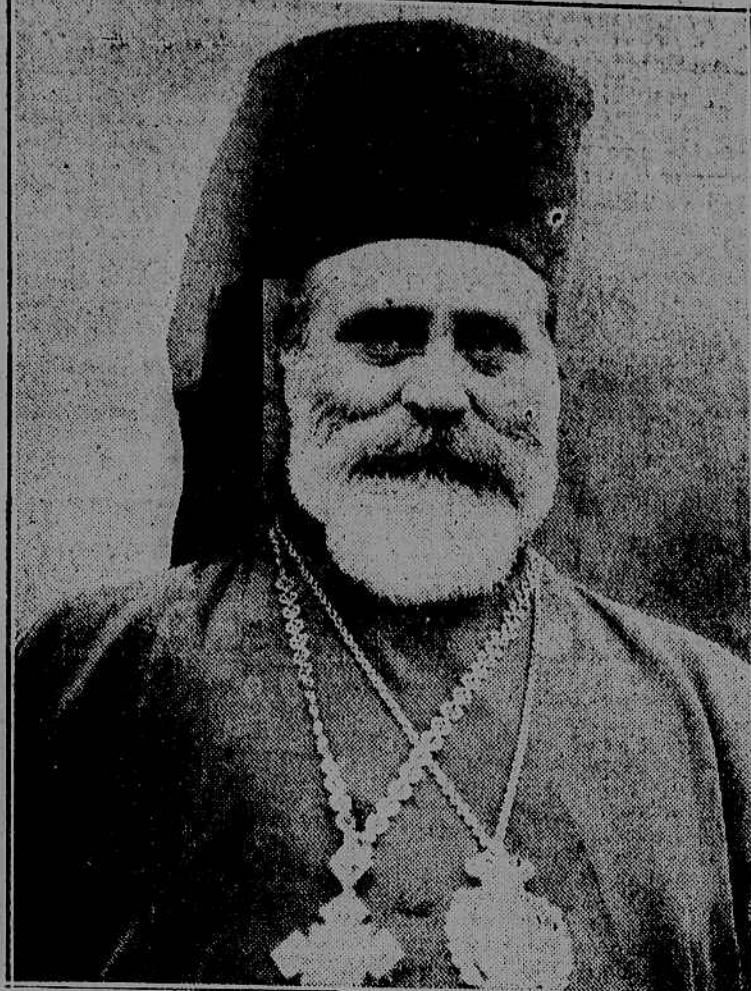
"Therefore I shall take all the Christians in all Turkish territory under Turkish rule. From now on these twenty-five million followers of the Christian God, although hitherto I have permitted them their own religion, their own rules of life, and even in a sense their own government (for they have had their own courts and in many ways have not been answerable to Turkish authority), I now shall take under my rule, for they have none of their own which they all recognize."

"It was immediately after the defeat of all the Venizelists by all the people at the polls that Metaxakis, a partisan of the rebuked man, fled from Greece with him.

"Straight from that tremendous downfall and after the pregnant warning issued by the Sublime Porte he came to the United States and secured recognition here from those churchmen who took the situation upon faith and made no investigation.

"Among his own people only those Greeks here who sympathize with

Opponents in the Greek Church Schism



The Patriarch, Metaxakis

Venizelos have recognized his claims to be the Metropolitan of Athens. They are not in a majority and have separated from the Orthodox Church.

"Many court proceedings have been brought against the man they follow. One has been won; others pend. Yet he has been recognized by the Episcopal Church.

"Nothing more unfortunate, I think, has happened in the history of modern Christianity. It has thrown back under Turkish rule between twenty-five and thirty million Christians who had secured liberty therefrom as the result of five hundred years of Christian struggle.

25,000,000 Christians Subjected to Moslem Church

"The things which have been lost by this vast Christian population, almost one-third as many people as there are in the United States, affect regulations with regard to birth and death, make Christian marriages illegal, subject Christians to taxation for the support of the Moslem Church and actually have the effect of denying to Christians in a large part of the world's territory where for years they have been free their sheer right to be Christians.

"If you quarrel among yourselves," says the Sublime Porte in substance, "I shall espouse neither side, but take you all in charge."

"The whole Greek Church in Europe and in Asia regards Metaxakis as unauthentic. Should he proceed from the United States to Constantinople

and make an effort to seize the Patriarchal Throne, civil war in both Greece and Turkey would be certain to result, to be inevitably followed and complicated by a Greco-Turkish war.

"The Allies in Constantinople are aware of this. In event of such a war they would probably take charge of the Greek Church in an endeavor, almost sure to fail, to prevent a holy war throughout Mahometan countries.

"Such action by the Allies would be spiritually disastrous to the world, for it almost surely would split the splendid Greek Church body into many little factions, destroying the efficiency of the second greatest religious organization in the world.

"It would be the greatest blow ever struck at the Christian Church—and would be struck from the inside. In 1821 the infidel Turks hanged the Patriarch at Constantinople, but this helped the Church, as martyrdom ever will.

"The European mixture of ecclesiastical and political affairs is astonishing. The Greek King is not recognized by the Allies, but his people have exiled his enemies, rendering them powerless in their own country and the Pope has fully recognized him. He repudiates this self-styled Patriarch. Only his very bitterest enemies admit the claim of him who tells America that he is Patriarch.

Pope Takes Stand Reverse Of American Episcopalians

"The Pope has taken a firm stand. Defying the Greek King's enemies



Bishop Germanos Trojanos

exactly as the Grecian people did. His Holiness has written, with his own hand, a letter to the King, asking his early signature to a pact with the Vatican.

"In part this may be one more blow aimed at the defeated Venizelos; more especially the Vatican aims it at the man who has claimed elevation to the Patriarchate.

"Thus through an unfortunate indication the Roman Catholic Church of the whole world is aligned against the Protestant Episcopal Church of the United States.

"And thus, for the first time in history, the Roman Catholic Church actually is aligned beside the Turks. What a disaster!

"What effect will that have on the missionaries of the Protestant churches in America or elsewhere, who are working in the vast territory under Turkish rule and influence?

"The action of the Pope, I am informed, and 'Il Progresso Italiano,' Italy's foremost newspaper, maintains, was induced by the procedure of the American Protestant Episcopal Church. That presented an opportunity too good to be neglected.

"Has this alignment of the Roman Catholic Church with the Turks, which will be such a blow to the Greeks and to Protestant churches as a whole, actually occurred? The monument of the present Pope, which recently was unveiled at Constantinople, was saluted by high dignitaries of the Turkish government, including the Crown Prince and other representatives of the Sub-

lime Porte, by representatives of Kemal Pasha and by representatives of every other Turkish interest.

"I have received a telegram from Athens saying that the American Episcopal recognition of Metaxakis has caused such disorders in Greece that even Venizelists now join themselves to the majority in opposition to this violation of every Greek Church rule.

"A meeting of all bishops demands of the government such steps as may be necessary to protect that very large proportion of the Christian population in Turkey which will not be protected by the new friendship between Pope and Sultan."

Wicked Deed Done In America, Declares Bishop

The picturesque, tall, slender Bishop, impressive in his long black robe, made still more unusual by jet black hair and beard and vast black goggles, rose from his chair and paced the floor.

Excitedly he took off the goggles, revealing mystic, fiery eyes. He waved the goggles as a musical conductor might wave his baton.

"This wicked deed has been done in America!" he cried, but added, "though not intentionally joined in by Americans."

"When the rebel Venizelos came from Salonica to Athens he swept out all decency, including the Church, exiling twenty-eight Greek bishops and, without respect to law, bringing to Athens Metaxakis, another rebel, to make him Metropolitan—greater than an Archbishop!"

He clapped his hands. Instantly ap-

Episcopalian Stand Aligns Pope On the Opposite Side

Indorsement by United States Churchmen Creates Issue Between Catholicism and Protestantism; Bishop Trojanos Gives Interview

peared a servant in gray robes, with wondrous Turkish coffee in microscopic cups. It was a bit out of the Orient transported to New York as if by magic. It broke a rather serious tension.

"Metaxakis was as qualified to be a Patriarch of the Holy Eastern Orthodox Church as is this man who brings us coffee," he went on after we had drunk. "He had been with the Patriarch of Jerusalem before Venizelos found him, had been favored by him for a time, then the reverse."

"After the illegal election his reign as Patriarch in Athens lasted as long as that of Venizelos and no longer."

"Venizelos arrogantly had asked the people: 'Do you want me or the King?' and by a stunning vote received their answer. He fled from Greece, as did his Metropolitan (an act of wisdom), and the people brought back the real Metropolitan, Theoklitos, who is there to-day."

"But this man in the new sphere he has chosen, by clever work, has secured the indorsement of the Russian Church in the United States and now of the American Protestant Episcopalians."

"This success here followed failures elsewhere."

"In London, after his flight from Greece, he declared himself the Metropolitan of Greece, crying: 'I beg help to hold my throne!' But the British, unlike the Americans, refused to listen, for they understood the situation, though they had favored Venizelos."

"Arriving in New York, after having virtually fled from London also, he again declared himself the Metropolitan of Athens."

"There are some Venizelists here and they accepted him, but out of the 120 churches here eighty have rejected him. American churches, as a matter of fact, are not under the Metropolitan, but the Holy Synod. The split between the eighty and the forty is abysmal."

Opponents Declare He Fled at Sign of Trouble

"His opponents declare this man fled from Athens at the first sign of trouble, as Charles of Austria fled. They say his course here would be bad policy even had he been legally elected, for the Metropolitan is one man and the Church in America belongs to the Holy Synod."

"Existing priests here in America oppose him, and he has appointed new priests throughout the country. Some of these have been rejected by the people, who have gone to the American courts protesting."

"In Canada and New Hampshire the protests have been recognized and the Metaxakis men have been vacated from the churches. Elsewhere the matter remains in litigation; no decisions in his favor have been given so far."

"In Boston Metaxakis, on the stand, declared: 'I am the Metropolitan of Athens.' The court did not accept this statement. In Atlanta the judge told him he must sue, if he sued anywhere, in the Federal courts."

The gestures of the Bishop, in attempting to explain to an outsider this amazing schism were extraordinary. The hand raised with the palm outward, the lifted forefinger, the hands approaching one another with spread fingers, the vibrated hand with fingers closed and thumb extended were significant of thrilling earnestness.

"Before a man elected to this mighty post actually has been crowned he is without the right to call himself or function as a patriarch. Admitting this man's election, which is impossible, he yet has not been crowned. But he holds his court in the United States as if he were an emperor."

"When seven of the Greek bishops cabled him: 'Please refrain from calling yourself Patriarch, for we fear that that might bring the Church to disrepute,' he made no answer. Later he declared in substance: 'I wish to be Patriarch and shall do as I like.'"

"His connection with the Protestant Episcopal Church of the United States began when Venizelos, then in power, invited the American Bishop Darlington to come to Greece, with the thought of bringing about the admirable desideratum of co-operation between the Greek Church and the American Protestant Episcopal body."

"The American Bishop naturally accepted the Venizelist claims without a question, for Venizelos was in power, and some co-operation was agreed to. The American Episcopalians, of course, unable to foresee the Venizelist downfall, endeavored, as they ever do, to do whatever might be done for the good of general religious thought."

Unfamiliarity With Greek Rules Fooled Americans

"Unfamiliar with the Greek Church governmental rules it was not strange that this was carried further after strategy had brought about the recognition of Venizelos' 'patriarch' by the Russian Church in New York City. Metaxakis, driven out of Greece, was in America and called a meeting at this Russian church at which this affiliation of the Protestant Episcopal Church of the United States with the Greek Church was announced. The Episcopalians were deceived. The meeting was conducted and its decisions reached without the slightest reference to the Holy Synod, which alone has power for such procedure."

"Even were the man the actual Patriarch of Constantinople, his sphere would remain limited. There are five other patriarchs, and no one of them, alone, could consummate such an affiliation. None could have power superior, not even veto power, over the action of the twelve bishops of the Holy Synod who form the authority of the Greek Church as a whole."

"Contrary to belief here, the Patriarch of Constantinople does not, like the Pope, control his entire church. The Pope cannot be asked to resign; many patriarchs have been required to give up office. No one of them nor all of them has or have autocratic power."

"In this lies a tragedy of magnitude. Greek Church Christians, through many generations, have kept up as close a friendship as they could with all the other Christians of the world, a thing especially necessary for them, for they alone have been continually persecuted."

"It is not the day for narrowness, for creedism, for fences between people loving God. In Greece all the Christian churches have their representatives, and there are the Mahometans. The good in all is positively good; the bad is much less positively bad."

"There is far more union among Mahometans than among Christians."

"Regardless of our dogmas, we must get together, forgetting all but that we do believe in the divinity of Christ. His words, not those of creed or doctrine, must be accepted as the teaching."

"And it is borne in on all of us, as it was borne in upon that great Greek churchman, Bishop Nicholas of Serbia, who recently was so magnificently received in the United States, that this union of religious thought can be accomplished only under the free, blue skies of the United States."

"It is out of North America that the future leaders of the Church of Christ must come—that Church of Christ in the largest sense which will reconcile all churches professing a belief in goodness as the basis of religion. America must tell the world what must be done; America must give the guiding hand to all humanity as to how best it may find the goal."

"To me, to us, the good man is a Christian, regardless of his creed. I have more respect for the Mahometan who does well than for the man who claims to be a Christian and does evil."

"All religious thought must cease its creedish propaganda. We must make people good, not make them Catholics, or Baptists, or members of the Greek Church, the Episcopalian Church or any other."

"Morality is not denominational. Moslemism? Why not, if it elevates the people?"

"It was the effort of the politicians to seize part of the great powers of the Greek Church which brought about today's unhappy situation. If only we might forget politics, forget creeds and remember only light, and life, and love."

The Greek bishop sank his head between his hands and remained silent; again the great lenses of black glass completely hid his eyes; his tiny cup of Turkish coffee, just replenished, remained untasted.

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Echoes from Abroad

Methuselah Himself

The French press has been concerned with Djouro Chemdine, who is said to be 164 years old.

"Is it possible," Parisians ask, "to reach such an age?"

The reason for believing it true is that Djouro Chemdine is a native of Turkey, where centenarians abound. Perhaps the Orientals owe this privilege to the filial respect which is one of their virtues and which most religions have always made a passport to long life.

Unfortunately, however, according to "Le Journal de Debats," this reason for believing is also a reason for doubting. Precisely because he is a Turk, M. Djouro Chemdine seems liable to a forgetfulness of his age. The civil administration in his country differs from him himself in that it is still in its infancy, and the records are kept there with an irregularity which formerly must have been even worse than at present. The custom survives of referring the age of individuals to the reign of the khalfis under which they were born, a way of counting very indefinite when the khalfi has ruled a dozen lustrums or more. The same is true of all peoples of the East. One day in Cairo a traveler, who visited a mosque under the amiable conduct of a learned official who spoke French as a Parisian, saw his guide approach a robust old man who wore a green turban and so fresh looking that one would not have thought him more than sixty-eight years of age.

"He is over 120 years old," said the obliging official to the tourist. "And how do you know?" "He recites from memory the list of the sultans for the last one and a half centuries."

This by no means indicates that reports of great longevity can never be true. Many persons will be astonished when they are told that the prelate who baptized Napoleon III had been rocked on the knees of a daughter-in-law of Charles IX. And yet it is the exact truth; such having been the case of Cardinal de Belloy, Archbishop of Paris. Dead in 1808, a few years after the baptism of the future Emperor, he was born in 1709 under Louis XV, and had known when a child Françoise de

Narbonne, who died in 1715, the widow of Charles d'Angoulême, the son of Charles IX and Marie Touchet. The duke had married her when she was very young, he himself then being seventy-one years old.

American Children

M. Pierre Daye, deputy of Brussels, attached to the cabinet of the Premier of Belgium, has just published an exceedingly picturesque volume on America: "Sam, or the Voyage in American Optimism." Among other more serious chapters is one devoted to the American woman and another, subtle and delicate, devoted to the child. He says:

"We who have seen the Americans during their stay in France know with what tenderness those brave giants surrounded the little children of France. . . . They never resisted the pleasure of talking to all the babies they saw. The child on hearing their jargon opened its eyes wide in astonishment; but, at the end of each word it met such a happy smile, the rosy face was so illuminated with so much cordiality that immediately confidence arose; and the little fist glided into the good fraternal hand."

"God forbid my insinuating that everything is elsewhere better than with us; but it is good to look without to see what is going on, to compare and retain what may be profitably."

"The American by whom we are touched on account of his adoration of the little ones, is, in revenge, rather badly educated, habituated to make free, to putting himself out of the way for nobody, to stretching his feet on the first best fustian; but he possesses an estimable quality of complete candor. . . . And the cheerful state of mind, which is natural with him, derives from the liberty in which his childhood was spent."

What Is in a Name?

In "Mandragore" the German novelist Ewers tells the story of a young drunkard whose name had an essential influence upon his destiny. At his birth his father, whose name was Brunner, called him Marco, for a joke. All the family was sober, but Marco from his

youth was addicted to drink and, strangely to say, would drink only Marcobrunner, a highly esteemed Rhine wine.

He used to say, "Marco Brunner absorbs Marcobrunner, but Marcobrunner will swallow up Marco Brunner." And so it came to pass.

Was not Landru likewise the victim of his name? A correspondent writes to "Le Petit Parisien": "It was thought that the name Landru and Landry were of a common origin; now, since the Middle Ages Landry has been a proper name and no Landru is to be found. We have to go to the eighteenth century to discover the word that has disappeared: landreux, landraire, which signified infirm, sickly or convalescent, and a person complaining of some physical infirmity."

Landreux itself has its source in the Celtic or low Britain language, and is said to be derived from landreant, which signifies: idler, sluggard. Has not the president of the Assizes of the Seine-et-Oise remarked that Landru has had a horror of work since leaving his regiment?

Is not the man of Gambais justified in charging much of his moral decadence to his ancestor who, two centuries ago, founded the line of Landru?

Where the Woman Rules

"Equality," according to a Hibernian philosopher, means not merely that one man is as good as another, but that he's "a dom'd sight better!" So in Sumatra, equality of the sexes seems to mean that the female of the species is ever so much superior to the male. Polygamy we have often heard of, and it still exists in some places. Polyandry is perhaps less known, but it is no less real. But different from both is the matriarchate which prevails among the primitive Malays of Sumatra.

Professor Haeckel, in 1902, spent a long time in the interior of the island, and in a letter of his travels tells very interesting details about that rule of women which imparts to the whole landscape (Padang)—even in the construction of the houses—a singular character.

The rule of woman, says a writer

in the "Vossische Zeitung," has been kept up among the Malays for many centuries, although they are mostly Mahometans, in striking contrast to the Malays of Java. There is nothing of the gentle, submissive conduct of the Javanese women. The most important institution of the matriarchate does not permit man and woman a common home after marriage, but each party remains in the house of the mother, so that a family home is out of the question. The mother, the wife, always remains the commanding head of the house, and the children are committed to her charge. The father is so much estranged from them that they are not even permitted to accept a present from him. There can, of course, be no question of any development of spiritual life of a mutual supporting and aiding. You never notice in the hard, haughty features of the women that harmless cheerfulness and amiable affability so often to be found in the gentler, more delicate faces of the Javanese.

The matriarchate of the Sumatrans finds a striking expression in the style of their houses of bamboo and palm leaves. When a daughter of a family marries a new annex is built for her. This is later repeated, and in this way there result long stretched lake dwellings with six, eight and more successive large roofs. The front house has then been transformed into one large unpartitioned space, which serves the family as a common meeting place.

The Tell-Tale Lines

We have often condemned as swindlers the gypsy fortune tellers who read our destinies in our hands. But, according to the latest researches of Professor Poll, which he communicated to the Berlin Society for Psychology and Nervous Diseases, there are to be found on the fingers of idiots quite definite designs made up of fine lines. These designs, according to Poll's examination of 1,500 mentally diseased and 3,000 mentally healthy persons, seem to result from the combination of definite dactylograms of the ancestors of normal persons.

That means, from the union of two

persons whose finger lines show the characteristic signs, that there may, under certain conditions, come offspring with the suspicious lines denoting idiocy. It will therefore be well for the maiden to look, not as formerly at the face of her chosen idol, but rather at his fingers; and a maiden will above all want to search for the suspicious lines on her hand. It will also be possible to tell parents from the characteristic dactylograms whether they will have offspring with the finger lines denoting idiocy—if this should not be perceived otherwise.

A Rooster Lays an Egg

Can it be that, despite M. Rostand's swaggering "Chantrelere," triumphant Feminism has invaded the poultry yard?

At any rate, the fact seems to be authentically established at the National Poultry Exhibition in England that there is a rooster which lays eggs. Assurances are given that the phenomenon is no mere trick of a practical joker, but is a veritable freak of nature.

It remains for X-ray examinations to disclose, if possible, the secret of the mystery and also for results of incubation of the eggs.

Until then male bipeds, both feathered and featherless, will be prudent if they suspend judgment.

Paris as Seen by Chaplin

Charlie Chaplin has been writing his impressions of Paris, published in "Le Petit Parisien." Here is one of Paris at daybreak:

"Frank and I sit down on a bench in the Champs-Elysees and watch the cars driving in the direction of the markets. It is daybreak. Paris seems to me marvelous at this hour. What a city! What is the force that makes her what she is? Who could conceive a similar creation, such a country of continual gaiety? It is a masterpiece among the cities; it is the last word of pleasure. But yet, I feel that something has happened, that

there is something they try to conceal here by plunging into laughter and songs. What is the future of this city? But who knows? Is not her future in her past?

"I stroll along the boulevard. The day breaks. I am recognized. We are followed. We pass by a church. An old woman sits on the steps asleep. But she does not look tired or haggard. It even seems that one discovers a smile on her face while she sleeps. To my eyes she personifies Paris dismulating her poverty under a smile."

"But how much character those whom you thus meet show, in the silence in the daybreak! Tragedy and joy have united in their existence; and, though their clothes are ragged or they have only occasionally something to eat, though their ambition is only a vanishing dream, yet they live. And who will say that they do not derive from life as much as their fat, well-nourished brothers and sisters?"

The Earliest Man

English anthropologists and archaeologists have started a lively discussion about the fossil skull unearthed at the Broken